x

saic sect amongst the, Jews, who determined ,[a]

nva KCLL ov *TTCivra, Trig* a^apfifv^c *twai* cpyov, *nva* §£ £^'

tauroic *virapyruv,* That somfe things and not all were the effects of Fate, but somethings were left in, men's own power and liberty: — and also by Plato[b] among&t the philosophers, IlXcmuv *iyKpwu* //ev

/cat *rriv Trap ripaq alriav** Plato inserts something of

Fate into human lives and actions, and he joins with it liberty of will also. — *He doth indeed suppose human souls to have within themselves the causes of their owfi changes ,to a better or worse state, and every where declares God to be blameless for their evils ; and yet he[c] somewhere ma$_{a}$kes the three fatal sisters, notwithstanding, Clotho, Lachesis, and Atropos, to be busy about them also. For according to the sense of the ancients, Fate is a servant of Divine Provklencein the world, and takes place differently upon the different actings of free-willed beings. And how free a thing soever the will of man may seem to be to some, yet I conceive it to be out of question, that it may contract upon itself such necessities' and "fatalities, as it cannot upon a sudden rid itself of at pleasure. But whatsoever is said in the -sequel. of this discourse by way of opposition to that Fatalism of the neoteric Christians, is intended only to vindicate what was the constant .doctrine of the Christian church in its 'greatest purity (as shall be made manifest), and not to introduce any new-fangled conceit of our own.

[a] **Id: ibid. -**

[b] Vide Plutarch, de Placitis Philosophorutn, lib. i. c« xxvii. p. 844.
t^H. oper. edit. Francof. 1599, fol. -

. [c] Vide Platon, dc Rcpuhlica, L x, p. '520.